A Proposed Reform of the Liturgical Prayers for America.

THE *New World*, of Chicago, recently (January 11th) printed the subjoined communication, under the heading "Kings and Princes in Catholic Prayer-Books :"

"Is it not high time that the compilers and publishers of prayer-books for use in the United States, would make an effort to rid these little volumes of prostrations to kings and princes, which are an offense to every true republican eye? If this reiterated asking of blessings on kings and princes is not an accident of compilation from European prayer-books, but is part of the fabric of our received devotion, would there be any harm, in fact, would it not be a wholesome change, to remodel them somewhat?

For instance, in the 'Litany of the Saints,' as printed in prayer-books in use in this country, is the supplication 'That thou vouchsafe to give peace and true concord to Christian kings and princes.'

To one to whom the republican form of government is the next most precious thing in God's universe to his religion, such exaltation of kings and princes, and ignoring of a far more reasonable and sanely constituted authority, is, to say the least, extremely obnoxious. Surely the world has had enough mention of kings and princes to last it, should it continue to exist for one hundred thousand years, without dragging the ill-savored memories which the very mention of their titles suggests, into the necessary daily devotions of a republican country.

Why may not the prayers at least read, 'our rulers,' or 'those in authority,' or 'those who govern us,' if it be too much against precedent to ask an outright blessing on presidents and elective assemblies?

A little party of us true republicans, whose religious zeal has never been otherwise than strengthened by our political beliefs, would be much pleased to see our joint objection appear in your columns and, perhaps, evoke a symposium on the subject from other readers, or if such might be, more happily still, from the clerical readers of your journal.

Eugene Sullivan,
4727 Calumet Avenue."

* * *

1. The "patriotic" outburst of "the little party of true republicans" is *ill-advised*. It betrays a goodly portion of ignorance.

Who are the Christian "princes" for whom the Church prays in the "Litany of all Saints," which forms a part of her liturgy? There can be no doubt that in fact "our rulers," or "those in authority," or "those who govern us" are meant. The very etymology of the word proves this. "Prince" is derived from the Latin *princeps*, which, according to the Latin Dictionary (*American* edition, Harpers, New York, 1882) means: "the first man, first per-

son, chief, head, leader, prince, i. e. ruler, sovereign, and later: emperor." Worcester, an American author, has in his dictionary: "Prince—chief, ruler, sovereign." Webster: "Prince—the one of highest rank, a person possessing the highest place or authority." This may suffice to convince the reader that the Chicago correspondent lacks the most fundamental knowledge of Latin, and is not a master of his own language. It is evident that in using the word "princes" the Church includes rulers who are not kings or "rulers" in general, be they presidents, doges, sultans, caziques, dukes, emperors, or what not. The Church prays that the nations may not be plunged into war by their "rulers" or by "those who govern them." During the Middle Ages, long before America was discovered by Columbus, himself the subject of a 'king,' there existed republics in Europe, for instance Venice and Genoa. The Church prayed for these as well as for the kings of France, England, Spain, and the chiefs in Ireland, etc. The last war with Spain has proved that also republics, "presidents," and "legislative assemblies" can start a war, and the Church certainly includes them in her prayers for peace. Hence the solicitude of the Chicago people is uncalled for; the Church has long ago embraced all "rulers" and "legislative assemblies."

2. The said communication is also very *narrow-minded.* The Catholics of Switzerland have enjoyed the republican form of government for about 500 years. We never heard that they objected to this prayer, or as it is styled, to these "prostrations to kings and princes, so offensive to every true republican *eye*" (?) [I never have *seen* such prostrations. Or do they in Chicago fall down on their knees when they recite that verse and mention the name of "kings and princes"? If this be the case, I say: Stop that abuse, it is not only un-republican, but also un-liturgical.]

If these reformers are consistent, they must strike out a great number of words from their vocabulary, for instance they should not say: "Chicago is one of the principal cities of the world;" for "principal" is derived from "prince," and this is an "ill-savored" word. We should have "*Presidential* Baking Powder" instead of "*Royal* Baking Powder." And is it not an "awful" disgrace for this Republic that two of the finest trains in the country are called the "*Royal* Blue" (and that between New York, Washington, and Chicago) and the "*Empire* State Express?" Let us be patriotic and call the one "Legislative Assembly Blue" and the other "King-killer Express" or "Down-with-the-Tyrants Flyer." If all this sounds absurd, I can not see why our would-be reformers' principles are not equally absurd.

Further they must object to the custom of calling Cardinal Gibbons a "Prince of the Church," a title so far given to all cardinals.

This "little party of republicans" resembles fanatic Protestants: as these are frightened or wax wroth when they hear the words Pope, monks, Jesuits, etc., so our republican friends when they hear the obnoxious words "kings and princes." But is not this shockingly narrow-minded?

3. The objection against this prayer is *irreverent.* Many prayers in our devotional books are for private devotion, but the "Litany of all Saints" is a *liturgical* prayer specially sanctioned by the Church and prescribed for the whole Catholic world. Hence "the compilers and publishers of prayer-books" have absolutely no right to change one word in this prayer, not even our bishops and archbishops can do this; for this right belongs to the Congregation of Rites in Rome. It would be irreverent and arrogant for laymen to dictate to this Congregation the forms of prayer; but I think in this case their ignorance excuses them. For they show indeed great ignorance in believing that the compilers of prayer-books can change this Litany. If they want the change by all means, they may, of course, apply to the said Congregation. However, they should know that the head of this Congregation, a cardinal, is to be addressed: "*Eminentissime Princeps,*" Most Eminent Prince. We can not imagine these republicans to stoop so low as to perform such a prostration before a prince.

Their objection is irreverent for another reason. It is true there have been bad kings and princes—by the way, were all presidents of the South American republics, saints?—still there were also many holy kings and princes, whom the Church has raised to the honor of the altar, to be venerated by all true Catholics. Just think of St. Louis of France, St. Edward of England, St. Ferdinand of Spain, St. Henry of Germany, and many others. St. Aloysius, that lovely Saint, was a prince; so were numerous others. And yet, if these patriotic Catholics are consistent, they must demand that these names be struck out from the Catholic Calendar and from the Roman Missal and Breviary; that their statues and pictures be destroyed. A new era of iconoclasm will have to begin. For the "memories of kings and princes are ill-savored." Consequently the Congregation of Rites will have to publish for this enlightened republican country special liturgical books, "expurgated" of all these offensive saints, who were so wicked or at least so unfortunate to be kings or princes. Nay more, the Bible must be "expurgated;" for we find in it numerous kings, not only bad ones, as Nabuchodonosor, Baltasar, Saul, Agaz; but also good ones.

Moreover, God is called frequently a king, "the great king," "the King of kings and the Lord of lords." Christ is called "the Prince of peace," and he speaks of his "kingdom" and calls himself a

"king." But worst of all is what St. Paul, who claimed a direct revelation from Christ for his teaching, writes (I. Timothy, 2, 1—3): "I desire therefore first of all that supplications, prayers, intercessions and thanksgivings be made by men, *for kings and for all that are in high stations: that we may lead a quiet and peaceable life* in all piety and chastity. For this is good and acceptable in the sight of God our Savior." Archbishop McEvilly, of Tuam, in his excellent commentary on St. Paul's Epistles, adds: "'For kings,' even Pagans; for the kings then existing were Pagan." Indeed, the Roman emperors of the time were monsters of wickedness, for instance Caligula and Nero. And yet St. Paul exhorts the faithful to pray for them. The italicized words express almost literally the prayer of the Litany to which objection has been made. Must all this be "remodeled," in order not to offend twentieth-century republicans? Or will they say that the words of Christ and St. Paul are "an accident of compilation from European prayer-books"? I think these critics must admit that they have said something very irreverent, or—which I believe is the case—something very rash and inconsiderate.

4. The suggestion for a reform is entirely *un-Catholic.* It is a sign of the Catholicity and universality, hence of the truth, of the Catholic Church, that in her loving prayers she embraces all, good and bad, even kings. On Good Friday she offers one of her most touching prayers for infidels, Jews, and heretics. Why should she not pray for kings and princes that they may preserve the inestimable benefit of peace? If one, let us say a staunch republican, should pray continually that King Edward—provided he possesses that power—should make peace with Oom Paul, or that the Russian and German emperors should never go to war, would he not do a most Catholic work, a work good and acceptable to God, as St. Paul says?

5. For this reason the proposed reform is also *un-Christian*, being against the express precepts and against the very spirit of the Christian religion; and also for another reason: Suppose even all kings and princes were the very embodiment of tyranny and wickedness, the worst enemies of mankind, would it not still be our duty to pray for them? Is it not Christ who says: "But I say to you, Love your enemies, pray for them that persecute you"?

Enough has been said to show that what these Chicago zealots propose, is not "a wholesome change," but an unwholesome outcropping of false patriotism, narrow nationalism, spurious "Americanism," or call it what you will.

American Tyranny in the Philippines.

WHILE we sympathize with our American soldiers in the Philippines, we can not extenuate their misdeeds and consider it our duty to inform their countrymen in the United States of the disgraceful tyranny exercised by certain of our military representatives in those islands.

Here are two facts which have come to us from an absolutely trustworthy source and can be verified by the testimony of Fathers Saturnino Urios and Llobera, missionaries at Butuan, Mindanao.

FIRST FACT.

On the 21st of October last, at Butuan, Mindanao, one of the missionaries opened the boys' school, and while many boys attended, others set out as usual for the fields, but not one showed up in the public school, where two American non-Catholic teachers were waiting for pupils. On being informed of this, the American commander of the post, a second lieutenant named ———, appeared at the pastoral residence, accompanied by the two teachers, carrying under his arm a copy of the Municipal Code, to show the Father that he was allowed to go to the public school to teach catechism two or three times a week. As the Father knew the laws on public instruction very well, he told the Lieutenant that notwithstanding the liberty which the law gave to any minister of any religion to teach in the public school, as there were many inconveniences and restrictions attendant on such a course, he preferred to have a private Catholic school in his own house, in view of the perfect liberty which the said law gave him. On hearing this, the Lieutenant became very angry and the head teacher said that he had been very much astonished to find that since the Father's arrival in the town the number of boys in his school had begun to diminish, until now there was not a single one left. He added that he would have to mention this fact in his report.

The Lieutenant said that he would soon see to it that American Padres of the Roman Church should be sent here, to which the Father answered that he should be very much pleased to see such a thing happen. The Lieutenant said finally that he would have to avail himself of the police and the local Presidente to straighten things out; to which the priest replied that he hoped no violence would be done. That afternoon neither pupils nor teachers appeared in the public school.

The next day the Father, hoping to find the Lieutenant in a better frame of mind, went to pay him a visit, but found him frowning and to all appearance in a bad mood. The Father spoke and gave him all his reasons for opening a Catholic school. He was answered that he did not need a private school, since he could

teach his catechism in the public school, in the church, or wherever he liked; that he could have two whole days for this purpose. "But, said the Father, the educational laws allow me only three visits a week of half an hour each, provided the requisite permission has been obtained and the other conditions complied with. But these conditions I find too hampering, and the parents, moreover, have voluntarily brought me many children for my school."

At this juncture the Lieutenant left the room for a moment or two. When he re-entered, he drew his sword from its scabbard, and raising it aloft, said in an angry tone: "There are only four boys in the public school this morning, and I have just sent word to the Presidente about it. The Catholic Church isn't so weak as you people imagine, the American teachers are not going to destroy it. It is Spanish that you want to teach. You don't know enough English to teach, and what you do know you can't pronounce correctly. In order to teach English well, teachers have come all the way from America and they are paid good salaries, but if they can't find any pupils, they will return to the States." To all of which the missionary replied that there were plenty of boys for two schools if the teachers could get them. So far as the language was concerned, it was easier for the Fathers—he knew the native language well enough to teach the children at least the first steps in English—than it would be for American teachers who knew neither Spanish nor the language of the natives; that, in fine, his object was to preserve the faith of the children, to accomplish which he was bound to do his utmost.

The missionary finally departed, leaving his "friends" in no friendly mood. Soon after his return home, the local Presidente presented himself, saying that it was necessary to settle this affair. "Settle it then, replied the Father, but let no violence be done." That afternoon policemen were posted under a large tree in front of the residence and at various other points around the house to watch for the children as they came out, to catch them and terrify them by bringing them before the judge! Even in the face of such a travesty of justice one could not help laughing to see the children running afield, with the police chasing after them, hiding wherever they could find cover, some even taking refuge in the dense forest near by, until the police had disappeared, when they went home to tell their parents what had happened....

On the following day the usual military drill of the soldiers was dispensed with, and shortly before the hour assigned for the opening of the Catholic school, the brave Lieutenant, with his soldiers all in arms, appeared in front of the missionary's residence, placed sentinels at the corners of the building, gave countersigns, and pretended to make preparations for an attack.

Soon, however, he seemed to get tired of his practical joke and marched his valiant band back to their quarters. During the farce, however, the children were watching operations from behind the trees and corners of the neighboring huts, and a good part of the inhabitants were crowding the windows of their houses, expecting to see an attack made on the Father's house....

For several days afterwards the police scattered themselves all over the fields, calling the boys and telling them they must go to the public school if they wanted to avoid trouble. This action of the police was due to the cowardice of the native Presidente, who is filled with terror ever since the Lieutenant informed him that the whole school trouble is nothing but a conspiracy between the natives and the Padres against the American government! Now the poor Presidente, afraid for his life, is doing all he can to help the public school.

The missionary in his account says: "The people want to send their children to the Catholic schools, but the Americans and the Presidente are doing what they can to oppose them."

SECOND FACT.

An intelligent young Filipino, Pedro Bayete, a graduate of the Catholic Normal School at Manila, had established in Butuan a Catholic school of his own and independent of the parish school. He, too, has been so harassed by petty persecutions on the part of the native Presidente, under the influence of the same American Lieutenant, that he has closed his school in disgust and betaken himself to his native town, where he hopes to be allowed to live in peace. After various threats had been made to prevent Pedro from opening his school, and after he had a fair number of pupils in attendance, the above-mentioned Presidente ordered him peremptorily to transfer his school from the house in which he was conducting the classes and to hold school in a house adjoining the public school, so as apparently to make his school part and parcel with the public school, so that the pupils of the latter might be augmented at least in appearance. This injustice he refused to submit to, as his school would then lose its character of a private Catholic school, and as, on the other hand, he said he could not resist the violent measures of the Presidente and his terrified council, or feel safe under the threats of the American Lieutenant, he had to give up his school altogether and go elswhere, where he would not be tormented....

Complaints of a similar character, i. e., cases of intimidation, are heard from various quarters of the archipelago.

Disadvantages of the Massachusetts System of Supervising Fraternals.

THE peculiarities of the Massachusetts law governing fraternal insurance concerns, recently referred to in this REVIEW (No. 4, p. 49), are well illustrated by the recent investigation of the Royal Arcanum's affairs. Under the regulations, whenever a fraternal requests it, the Insurance Department must make an examination, but the Department has no corresponding right of initiative on its side. There is a further provision in the law that when the Department has reason to believe that a fraternal order is violating the law, the Insurance Commissioner must give notice to the alleged offender, and give it opportunity to amend its ways before instituting proceedings. When a company is in condition where it can make a good showing, it can request the Insurance Department to begin an examination, and the Department has no option but to comply. Then, as occurred the other week, the disclosures are given to the public with the prestige of the Insurance Department, and the company gets a large amount of free advertising of the most advantageous sort.

But one statement at the end of the Royal Arcanum report brings up another phase of the question. It said that the examination of the emergency and reserve funds, the mortality experience, and the sufficiency of rates would be found in an appendix, issued to the Connecticut Department, which joined in the examination. The Massachusetts law differs from that of Connecticut. The Massachusetts Department had no right under its law to enter upon the matters of mortality experience and sufficiency of rates, and so this note shows that the Massachusetts Department is out of the case so far as those matters are concerned, while the Royal Arcanum statement is favorable; yet one of the best-informed men in insurance matters holds that the premium rates are not yet up to the point of meeting the demands of beneficiaries. (See N. Y. *Evening Post*, Jan. 17th.)

The basis of assessments was changed some three years ago, so that twenty-one assessments were made in a year, where formerly there had been only seventeen. The first year that the change was made there was a surplus of about $1,000,000 over the immediate needs. The second year the margin was narrowed by a considerable sum, and the third year there was a further falling off. There have been men inside of the company who, for the last six years, have been trying to get the rates raised to equal the rates of the regular life companies, or as near to them as possible. The fact that the company has not reached its normal death-rate

is regarded as established by the experience of the last three years. The action of the fraternals in securing the passage of a law prohibiting the formation of any companies which issue policies for less than the mortality rates established by the Fraternal Congress is another proof that the orders realize that the present rates are not high enough. The Royal Arcanum is said to take the ground that it is educating its membership as fast as it can to the fact that the rates must be raised to the basis of the old line companies, or to a point near it.

The experience of the fraternals, including the American Legion of Honor, the Ancient Order of United Workmen, the Royal Arcanum, and others, is held in well-informed and impartial circles to prove that there is no sure basis of whole life insurance short of that of the old line companies. For temporary insurance the fraternals may suffice (with a question of the morality of the proceedings of those who expect to withdraw as soon as an emergency has passed, leaving others to bear a greater burden than they have themselves), but for whole life insurance, they must increase charges with advancing age. Higher rates for the older men drive out the best risks, leaving only those who can not get insurance elsewhere, and that results in a larger death-rate and heavier assessments.

Nearly all the fraternal orders face a similar difficulty. While two or three fraternals of the better class have rendered excellent service in providing cheap insurance for young lives, the mortality encountered in later years argues against the fraternal contract as a life proposition. With assessment companies organized on a similar basis the same conditions apply, the older members finding themselves so burdened with increased charges that many have been obliged to discontinue the insurance entirely. This has been attended with great hardship, and in many instances has left families unprotected at a time in life when it has been impossible for the wage-earner to obtain new insurance.

The different forms of piety are like dishes at a great feast—meant to be looked at and admired by all. But no guest is expected to partake of everything presented.

An English paper notes it as a curious fact that although the eagle is the national bird of the United States, and therefore deserving of peculiar honor, yet, in point of fact, the bird is nearly always ruthlessly killed when the opportunity offers. This statement seems to be impressive until it is remembered that whenever they have a chance, Englishmen ruthlessly kill the lion, which symbolizes the greatness and power of the British Empire.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Evil of Mixed Marriages.—That the dangers courted by Catholics who marry outside the faith are real, is again proved by the following figures gathered in various representative American cities and towns by the (non-Catholic) Young Men's Christian Association and published in the *Sacred Heart Review* [No. 3]:

"In families where the father and mother belong to the same church, seventy-eight per cent. of the young men are church members. In families where the father and mother are church members but do not belong to the same church, only fifty-five per cent. of the young men are church members. In families where but one of the parents is a church member, only fifty per cent. of the young men are members of churches. Where the father and mother are both Catholics, only eight per cent. of the young men are not church members. Where the father and mother are both Protestants, thirty-two per cent. of the young men are not church members. *Where one of the parents is a Catholic and the other a Protestant, sixty-six per cent. of the young men do not belong to a church.*"

ART.

To Preserve Ancient Ecclesiastical Art Specimens in Italy.—At the last general meeting of the "College for the Veneration of the Martyrs," its "Magister," Msgr. de Waal, suggested that the bishops of the various Italian dioceses be advised of the frequent sale, or exchange for valueless novelties, by ignorant pastors, of ancient and venerable specimens of ecclesiastical art, such as missals, chalices, vestments, etc., and asked to stay this abuse by drawing up a list of all such relics and making proper provision for their preservation. The suggestion was well received by the Italian members of the College, and the Cardinal Protector has already put the matter before His Holiness, who has promised to take the necessary measures.

Better Decoration of Churches.—The three cardinal principles in church decoration—that it shall be ecclesiastical, in harmony with the spirit and directions of the Church, in consonance with the architectural principles of the building, and consistently carried out through the entire structure—have all been continually and carelessly disregarded in most churches—and not only Protestant churches—in this country. It is pleasant to note that there are at least some signs of an awakening, or re-awakening, to the possibilities and responsibilities of church decoration. The interior decoration of churches is as much of an art as any other branch of artistic effort, and such work should be entrusted to men especially trained for it. The struggle of those who are interested in this work is to raise it from the realm of commercialism and out of the hands of commercial houses that do such work by the wholesale,—and place it on the level of an art.

Even the secular press is beginning to be interested in this subject, at which we of THE REVIEW have been hammering for years. The N. Y. *Evening Post* of Dec. 7th, e. g., had an intelligent and appreciative paper. The writer said among other things, that one important part of this sort of decoration, the creation of stained-glass windows, has come to be recognized as an art by itself and worthy of special study and of practice by men who stand in the front rank of artists; that in this particular work this country is far ahead of its position in stone work and mural decorations. In the matter of mural paintings in churches, he thinks, this country is particularly backward, very few artists having attempted this sort of work, perhaps for the reason that few churches have felt able to afford the heavy expense of giving out commissions to really good men.

The writer is quite right in saying that with us, churches have developed more on the mechanical side of comfort, warmth, and convenience than on the artistic one. But people are beginning to be more willing to give money for a less material beautifying of churches, and, if the artists rise to the occasion, great things may be hoped for. The question whether there exists in these days the spirit in artists and in people which makes it possible to produce a truly appropriate and beautiful type of essentially church decoration is a much disputed one. There is every prospect that it will be put to the test within the next few years.

LAW.

Shakespeare as a Legal Authority in Chicago.—Shakespeare as a legal authority has no standing in the Chicago courts. Judge Waterman, of the Appellate Court, whose scholarly and literary attainments are well known, holds that Portia's law in the case of Shylock against Antonio "is not law in this or any other country." In a case at bar, heard in the Appellate Court, counsel sought to apply the principle laid down in "The Merchant of Venice" to the guarantor on a note. The attorney, citing Portia's contention in Antonio's case, tried to make it fit his case, and argued that Portia's decision, strictly construing the obligations in Antonio's bond, anent the pound of flesh, nothing being said about blood, made Antonio's bond waste paper, and by the same method of reasoning the guarantor's obligation in the case at bar was also waste paper. Judge Waterman took the ground that Portia converted Antonio's bond into an instrument of oppression and robbed the hapless Shylock of all he had. According to the Appellate judge, the common law was very rigid in Shylock's time, and the literal fulfilment of contracts could be expected. If a bond was forfeited by non-payment of principal and interest, the whole penalty might be demanded, so that Shylock was strictly within his rights in asking the forfeiture of Antonio's bond.

THE CATHOLIC PRESS.

* THE REVIEW is appreciated as far away as Southern Brazil. *O Estandarte Catholico*, published in the Portuguese language by Benedictine Fathers, refers to this journal in No. 1 of its second volume as "*periodico altamente diffundido e apreciado nos Estados-Unidos e Canadá, per ser um jornal redigido com absoluto criterio e seriedade*,"—a compliment for which we are duly thankful.

MISCELLANY.

Why Bishop Matz Refused a Purse From His Clergy.—When the Rt. Rev. Bishop of Denver recently returned from his visit *ad limina*, the clergy of his Diocese, in their plan of reception, proposed to present him with a purse. To this Msgr. Matz absolutely refused to consent and stated the reasons for his refusal in his reply to the address of welcome immediately upon his return. "Money, he said, is a means, not an end. Moreover, it can never become a medium through which to convey the conceptions of the mind, much less the finer feelings of the heart. When adapted to relieve the wants of our fellow-men, or procure for them some temporal advantage, its character is enhanced and ennobled by charity whose golden rays obliterate money's vulgar glitter. This idea could not have entered your mind in this case, for it had no cause for existence. It was then an effort of your generous hearts to prove by some tangible token your appreciation and affection for your Bishop. But for a contest to enlist our interest, the contestants should be evenly matched. This was not the case here, for it would have been a contest between your noble and kind hearts, inexhaustibly rich in the wealth of love and devotedness which money can not buy; and your purses shrunk almost to the vacuum point by constant calls upon your limited resources. No one knows this better than I, and for this reason I found myself compelled to refuse your generous tender. Nevertheless, taking the intention for the deed, I desire to assure you that I appreciate more than words can express this generous act, and I thank you for the same most cordially."

"A Dead-Game Priest."—We are sorry to see the subjoined news-item, which first came to our notice under the above caption, confirmed by the *Catholic Citizen* [No. 12]:

"Muggsy" McGraw, the "great" baseball player, was married at Baltimore, Md., recently, to Miss May Blanche Sindall. Rev. Father C. F. Thomas married them. The priest is a dyed-in-the-wool baseball fan and after the ceremony made the following speech:

"You have come to this altar to ask the blessing of God and His Church on the love of your hearts, to utter before Him your vows of fidelity and to receive from Him assurances of His parental regard and affection. You know it is the sacrifice hit that adds to the number of runs and wins the game. Fear not the adversaries that are many and strong, and will seek to rob you of the results of this union. The game will not be lost as long as you work together. Bunch your hits and the victory is yours. This young lady will fulfill the fondest hopes reposed in her. She will share in your triumphs and participate in your defeats. The Church signs her over to you. You will not have trouble to manage her. She will keep in spirit and letter the terms of this holy contract. Lead her around the hard bases of life. Make her steal her way under the watchful eye of the enemy until she reaches the home plate of happiness. Make her score many bright and happy days, that the pennant of prosperity may continually wave over your heads."

The *Citizen* tells us this address "caused much amusement in Baltimore." Surely not among Catholics, who must have wondered that a priest of God should stoop so low.

Genesis of the Knights of Columbus.—Here is an interesting side-light on the Knights of Columbus. The Milwaukee *Sentinel* (Jan. 17th) quotes Rev. James H. Brady, of Oshkosh, as follows:

"Some of the ideas which led to the founding of the Knights of Columbus were taken from the 'Improved Order of Cemented Bricks.' That was an organization we had when we were attending the Jesuit University at Montreal. The Rev. Michael McGavney, the founder of the order of the Knights of Columbus, slept within ten feet of me when we were attending the University. That was away back in 1872, and the 'Improved Order of Cemented Bricks' was a society we had among ourselves. Father McGavney was ordained in 1876, and six years later he founded the present order in New Haven, Conn."

As It May Be.—The daily press lately published a Chicago despatch to this effect: "Blanche Walsh is now a Buddhist. In her dressing room at McVickar's Theatre seven tapers, set in separate candlesticks, glow before an image of Buddha."

We may now prepare ourselves for a lot of news despatches something like this:

Hoboken—Mr. Al. I. Mony, the eminent leading man, announces that he has been converted to the beautiful religion of the Polynesian Islanders, which permits a man to have forty wives in succession, and frowns upon his contributing to their support after divorce.

Cincinnati—Mr. Pype Dreamerre, who is here at the head of his own company in "The Fatal Freight Train," said to-day that he had embraced the religious tenets of the Chinese. A handsomely carved opium pipe occupies a shrine in his dressing room.

Omaha—Miss Tessie Frivvle, the petite soubrette, who is starring this season in "The Lost Street Car," acknowledged this evening that she had adopted the religion of the Fijis. One of the principles of this cult is that the worshippers shall change the hue of their hair twice a month.

Pittsburg—Mademoiselle Eau de Vie, première danseuse of the Blue Crook Extravaganza Company, says that she is a Theosophist, and that she is now in her forty-second incarnation. Her statement is generally accepted in all confidence.

Prussia and the Poles.—Fragments of the Polish people in all European lands seem to have joined in a movement which is causing Prussia much disquiet. Its program is for the Poles, wherever scattered, to cherish their language and religion, and to work together for industrial and financial progress. Posen, which is almost a "holy city" to the Poles, is the centre of the movement. In the surrounding country the Prussian government some years ago strove to plant and cherish German colonies. But the Poles have shown themselves the more industrious and the more shrewd in business, and thus have crowded the Germans out and made the province more exclusively Polish than ever. Now the government is making its campaign through the schools and is trying by

force to urge the German language upon Polish children, in both secular and religious instruction.

People who have the physical and intellectual vitality which the Poles now show, should be a valuable factor in a nation's greatness. There ought to be some way in which Prussia can profit from Polish progress and thus afford to encourage it, instead of repressing it. Conglomerate realms are not always harmonious, nor always discordant. In Austria-Hungary are to be seen examples of both failure and success in placing diverse nationalities under a single general government. Probably some better course can be found in Prussia than that of crushing the aspirations and checking the progress of a people possessed of so many fine qualities.

"The Germanizing of an American City."—Under this caption Henry James Forman had an interesting paper in a recent issue of the *Boston Transcript*, which we find summarized in No. 5 of *Public Opinion*. He says the Germans in Milwaukee form about eighty-five per cent. of the population and are rapidly Germanizing the remaining fifteen per cent., so that "Americans in Milwaukee will soon be as extinct as the mastodon." German seems to "go" everywhere. The laboring classes are better housed in Milwaukee than in perhaps any other city of its size. The streets are clean and nearly every family owns its own little home and is quietly intent on improving it. There are German schools, German saloons, and a good German theatre—Mr. Forman thinks it is perhaps the best German theatre in the land, and the prices are so regulated that any one can go at least once a week. From the first grade on in the public schools the children have instruction in German an hour daily. "Besides the German children are, of course, in overwhelming majority in most of the schools. So much so that many children, when asked where they or their fathers were born, are so accustomed to hear 'Germany,' that they feel ashamed to say anything else."

Milwaukee is no doubt the most German among the larger cities of the United States; but it is not growing more German from year to year; on the contrary: it is less German now than it was. The younger generation very generally prefer English to the tongue of their fathers, "if for no other reason"—one young Milwaukee German American told us personally a short while ago—"then for this that it is by far less difficult to speak and write."

Prof. Landois and His Queer Monument.—Number 8 of the *Alte und Neue Welt* prints a picture of the queer monument erected by Prof. Hermann Landois to his own memory, in front of his residence at Münster in Westphalia. Prof. Landois is an eminent zoologist and botanist and author of a number of widely read books, among them a dialect story called '*Franz Essink, sien Liäwen und Driewen.*' He was ordained to the priesthood in 1859, but long ago gave up all exercise of his sacerdotal functions, without, however, so far as we are aware, apostatizing formally from the Church. The monument by which he has enriched his native city is a statue representing the Herr Professor himself in a long Prince Albert coat, with a high silk hat à la Uncle Tom on his head, and the long pipe so well beloved of German students and professors in his mouth.

NOTE-BOOK.

Editorial Letter-Box.—Rev. St. H.—Like in most productions of the kind, in the clipping from the *Advance* truth and falsehood are so thoroughly mixed that it would require a lengthy criticism to set the matter right. For this I have neither the inclination nor the space.——H. H.—I have received but two or three copies of the *Literarische Warte* so far and found nothing objectionable therein. Hence the recommendation.——Rev. Dr. P., Breslau.—I am glad your interest in the U. S. continues unabated and that THE REVIEW is of service to you and a number of others in various foreign countries to keep themselves *au courant*.——Msgr. B., Munich.—Paper received. I shall return it as requested.——F. A. F.—*Their* Catholicism is indeed fearful and wonderful to behold.——Dr. Jusque.—Your Kraus-biography came a week too late. The other quodlibets will be used if space permits.——"*Lectori et Amico*"—I said: If Dr. Fox's charges are true, then Fr. Thein is a clerical impostor. The charge of slovenly English was incidental. He appropriated Vigouroux without credit or acknowledgment and put another's work forth as his own. The second edition is practically a new work and the readers thereof can not be expected to purchase the first (if it can still be had) to find out whence he took matter which is to all appearances original with him. Dr. Fox is clearly right and Fr. Thein—well I am sorry for Fr. Thein.——Rev. J. J. H.—I am ready to print the article whenever you get it ready and to give you as many extra copies at three cents a copy as you may wish.——Rev. J. M. T.—Thanks for your kindness. 1. Throw the clipping away. 2. The complainant was a Chicago altar-builder.

General Remark.—One of my readers expostulated with me the other day because I did not answer a communication of his. Another wants to know why a query in his recent letter of remittance remains without a reply. The query will be answered in THE REVIEW in due time, as it concerns a matter which is of general interest. The communication of the first-named reader I did not answer simply because it did not imperatively require an answer, and I am compelled by overwork and the state of my health to eschew all labor which is not absolutely necessary. For the present I shall do as I did in the past for a while—*answer my correspondents in all matters not purely personal in this letter-box.*

One A. M. Moore, Manager of the National Book and Bible House, Philadelphia, solicits the names of Catholic men and women to sell a 'Life of Our Holy and Illustrious Sovereign Pope Leo XIII.' "now in course of manufacture," but which will be "in the event of the demise of the Holy Father, immediately placed on the market." Large profits are promised from the sale. A priest who sends in five or ten names gets a free copy. Moore caps the climax by declaring: "The fact that I am a Catholic and a regular attendant of the Gesu Church of Philadelphia, where my first communion was made some thirty years ago, may perhaps cause you to manifest a willingness to assist one of your own kind."

We are not aware of the existence of a Catholic Bible House in America. A Catholic manager of a Protestant Bible House is certainly one of a kind—not our own. But should it be a Catholic house, it does not in view of its methods deserve the name, nor Catholic patronage.

Why the articles in THE REVIEW are no longer signed?

Because, for various reasons, we think it better so—at least for the nonce. Moreover, we believe in the freedom of the press, and neither civil nor ecclesiastical laws compel us to tag our effusions with our names in order to relieve censorious criticism of the task of answering our arguments by covering the writers with personal abuse. *Sap. sat.*

We may as well answer the question here: "Why do you not let Americanism rest in its grave? It is dead."

The late Maurice Thompson, in a thicket on a mountain side, once saw a man kill a rattlesnake. He beat the life out of it with a club, and then continued the pounding until it was mangled beyond recognition. When Mr. Thompson remonstrated, the snake-killer said his say in seven very significant words:

"Ye cayn't kill a rattlesnake too dead."

Priestly millers or miller-priests are the result of the too frequent adulteration of flour in France. At the Eucharistic Congress of Lourdes in 1899, attention was called for the first time to the fact that pure flour had become a rare commodity. Lately the Archbishop of Lyons has established a "Eucharistic mill," with a priest as manager and superintendent. The mill announces its readiness to ship flour to any priest in France or even outside, and to supply genuine altar-bread by mail.

The Society for the Protection of Italian Immigrants now has its organization in working order. Its office is located at 17 State Street, New York, near the Barge Office. In connection with it there will be conducted an employment bureau. The lodging house for Italian immigrants is at 522 Broome Street, now called Hotel Cristoforo Colombo. We are glad that at last the poor Italians are taken care of.

In this connection we wish to re-echo the latest urgent appeal of the "Leo-Haus," at No. 6 State Street, New York, which is more than ever in need of support in consequence of the constantly growing appeals to its charity by poor immigrants of every nationality. The "Leo-Haus," since its establishment in 1889, has sheltered 51,415 guests, most of them gratis, and the Spiritual Director, Rev. U. C. Nageleisen, has lately begun the publication of a quarterly magazine, *Das Leo-Haus Blatt*, for the purpose of reviving the interest of especially the German speaking Catholics of the land in this necessary and beneficent institution, founded by their generosity thirteen years ago.